THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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EUREKA!

THE discovery of the ancient geometer when, in nature's garb, he ran through the street making the above exclamation, was utterly insignificant and valueless when compared with the discovery of a method of destroying the hosts of grasshoppers, or locusts, which have infested the fields and gardens of this Territory for the past four or five years. The discovery of Archimedes did not affect the food and lives of the people; but as the hoppers threaten the destruction of the people's bread, a method of destroying them and preventing their doing harm to the crops might save life. Such a discovery has, we are assured, been made, and in proof of the assertion, the discoverer can show eight acres of wheat, treated by this method, untouched by the pests, while the crops of his neighbors all around him have been destroyed by them.

The author of this discovery is brother Norman G. Brimhall, of South Cottonwood, who, for the benefit of all, called this morning and reported his method of procedure, assuring us that, from his own experience, he can guarantee success to all who will follow his plan.

Early in the season, when the pests began to move and threaten the crops, brother Brimhall commenced experiments for their destruction. He first drove them into herds, which is easily done, and then put straw around them and set it on fire, burning large quantities of them. He constructed water ditches, so as to turn the course of the hoppers, and in this way caught many bushels in sacks, and buried them. He also dug pits and drove them in and covered them with dirt.

But *the* way is not yet told, that was to scourge them with willow scourges, at which he and his boys worked, until they completely vanquished the foe, the result being, brother Brimhall assured us, that he has a better prospect for crops than he has had for nine years past, the period during which he has farmed the same ground.

When, by the scourging process, a goodly number of the pests are killed, the survivors will not touch the crops, preferring to feast on the bodies of their defunct fellows. Brother Brimhall being deeply interested in this branch of entomology, studied the habits of these noisome insects, and he knows by observation that where parties will take this course and scourge and slay the pests while young, there is not the least fear of their touching any other kind of food so long as they can feast on the dead of their own kind.

There is one period in their youthful days which is said to be peculiarly

favorable for despatching them, that is before their wings are developed. They are then very dull and will not move, and while thus situated they can be destroyed in large numbers. While they are shedding their coats they are also harmless and may be easily killed.

Brother Brimhall and his boys carried on the war for twenty-four days and triumphed; neighbors on every hand, who gave up the contest, now wonder at his fine prospects, and mourn over their own blighted and barren fields.

The scourging process may be carried on in wheat fields, before the grain comes into the boot, when instead of doing any damage it is said the crop will be improved by the operation.

This is the process related to us this morning. Others have had a somewhat similar experience. Such a remedy is within the reach of all; and if the liberal use of the willow will save the crops and make bread plentiful, we predict for that whilom terror of school children—the birch rod, a much higher standard in public estimation than it has ever enjoyed heretofore.—*Deseret News, June 29.*

LAWS AGAINST POLYGAMY.

(*From the Deseret News.*)

We are indebted to Elder Orson Pratt for a copy of the following highly interesting letter to Governor Shaffer, and though we cannot endorse the writer's views in every particular, we have much pleasure in giving the letter publicity, evincing as it does far broader, unprejudiced and enlightened ideas of the great question of patriarchal marriage than we usually meet with in those who differ with us in religious views.

It is but justice, however, to Governor Shaffer to say, that from the best information we have been able to obtain, the garbled statements contained in the telegram upon which the writer bases his remarks do not contain the real sentiments of that gentleman with regard to "the situation" in this Territory.

A letter from Wm. K. Griffin, of Equality, Illinois, to Gov. Shaffer, of Utah—

"I saw, a few days since, a brief notice of your arrival in Utah, and of your publicly expressed intention of enforcing the laws of the United States there, which I suppose means, more especially, the laws against polygamy. Though an obscure citizen, I am induced by considerations of humanity to offer for your serious contemplation some criticisms upon the present popular theory of enforcing laws simply because they *are* laws, and also to offer some apology for the venerable institution of polygamy.

"It was not long ago said by a person of no less eminence than the President of the United States, that 'the surest way to get rid of a bad law is to enforce it.' This may be true, but it is often a very cruel way. The breaking up of the polygamous families of Utah may afford fine amusement for executive officers, and for those by whom they are employed; but it will prove far otherwise to the victims. The women and infant children who shall be deprived of their natural male protectors, and shall be cast adrift upon an unsympathising world by your official acts, will seem to appeal to the humanity of their persecutors, as did the frogs in the fable—"You do not consider that though this may be sport to you, it is death to us." The story of their wrongs will go down upon the pages of history, to be judged by a more liberal and enlightened age than this.

"The long-continued toleration of free speech and of a free press, has been highly favorable to the development of conscience and reason; but it has greatly weakened the authority of precedent—of ancient standards and rules of government. Free discussion has proved unfavorable to conservatism. By the more progressive and enlightened reasoners, enacted laws

are no longer regarded as legitimate objects of blind veneration. The corrupt source from whence they spring precludes any such claim upon our unqualified respect. Laws are undoubtedly necessary; but they are a kind of necessary evil, and require to be enforced with caution and discrimination.

"If laws were always enacted by the unanimous voice of the whole people, there would be some excuse for their rigid enforcement. But there is often a numerous, and still oftener a very intelligent minority whose voice in the government is entirely ignored. Are not the conscientious convictions of such minorities entitled to some respect? That a government which, at every step of its progress, ruthlessly casts overboard a grumbling minority, can long survive, is a problem not yet satisfactorily solved. Time and experience have exposed grave defects lying at the heart of our political system, and the wise and prudent magistrate will not be too anxious to subject so imperfect a system to an unnecessarily severe test. It is, indeed, a hopeful omen that, of late years, executive officers, juries, etc., not unfrequently assume the responsibility of exercising a kind of discretionary power. They adhere less scrupulously than of old to heathenish oaths, to demagogue-begotten laws, and allow themselves instead to be governed somewhat by the higher faculties of reason and conscience. This increasing influence of the public conscience has a tendency to diminish to some extent the political evils complained of.

"It seems to me a self-evident moral axiom that a criminal law should never be enforced simply because *it is the law*. If it is not obvious that some good will result to individuals or to the community at large, or some evil be averted, then it is certainly better that the law, in that particular case, should remain a dead letter, than that its penalties should be inflicted upon our peaceful, well-disposed and useful fellow-citizens.

"With a conscientious, intelligent and independent magistrate, the righteousness of a criminal law will always be a subject of consideration. He will look upon enacted laws simply as instruments for the enforcing of what he believes to be justice. He will regard such laws, not as his masters, but as his servants, and he will enforce them or not just as justice seems to demand. Had you been an executive officer in the days of the Salem witchcraft (possessing at the same time your present intelligence), would you have lent your aid in inflicting the murderous penalties for that imaginary crime, simply because you were bound by your oath and by the law to do so? And did it ever occur to you that we may, even at this day, have in our statute books laws which, to our descendants 200 years hence, will appear quite as absurd (if not quite so cruel) as does the witchcraft law of our Puritan forefathers now appear to us?

"These teachings you will regard as political heresy; but they will impress you, I hope, as being tempered with humanity and common sense. They are the *unwritten* laws of conscience, without whose humanizing influence many of our *written* laws would become an unbearable oppression. Conscience is an obstinate opponent. When the awakened conscience of the nation pronounces against the law, *that law is ignored at once and repealed at leisure.* Such was the fate of the fugitive slave law, and such I hope and predict will be the fate of the not less inhuman anti-polygamy law which you propose to enforce.

"It is gradually becoming a political maxim among the more advanced and logical thinkers everywhere, that the social and sexual arrangements voluntarily entered into between individual men and women are not fit subjects for legislative dictation. Within the last few years there has been a marked tendency in the public mind to favor a more liberal and natural marriage system, and to look with comparative indifference upon the frequent violations of our stringent sexual laws. Laws against fornication, adultery and bigamy are no doubt to be found among the statutes of every State; but it is only occasionally and in extreme cases that such laws are now enforced. It is only when it is obvious that somebody's just rights have been encroached upon, or when

somebody has been damaged by fraud, by deception, by contagion, that legal steps are taken to interfere with sexual freedom. And this indulgent course has not been pursued by the local authorities alone, but by the general government as well. The fact that the Mormons have been suffered for the last twenty years to openly practice polygamy, is a conspicuous illustration of the generous policy which has, during that period, emanated from the highest wisdom of the nation. Had Congress been determined to crush out polygamy in Utah, it could have done so long ago much more easily than at present.

As to the Mormons—their religious and social concerns, I know little, except what has come from the pens of their enemies, for rarely indeed have our public journals been open to their defence. I do not propose to discuss the merits of their religion, of which polygamy, by them, is claimed to be a part. In the eyes of an impartial government a man's convictions are equally sacred, whether he calls them *religion* or gives them some other name. It is sufficient to say that, to the mind of the cosmopolitan, the original story of Joseph Smith and the gold bible is not more incredible or absurd than is the story of that other and more ancient Joseph, who dreamed that an angel told him that his intended wife was pregnant by the Holy Ghost, and upon which dream our own so-called religion was originally based.

[TO BE CONTINUED.]

FOURTH OF JULY IN SALT LAKE CITY.

The Fourth of July, as we learn from the *Deseret News*, was observed at Salt Lake City by firing of artillery, unfurling the stars and stripes to the breeze, a procession of 4,000 school children, the civil officers, committee of arrangements, and other gentlemen, to the New Tabernacle, where about ten thousand people assembled, and a ball at the Theatre in the evening. Croxall's, the 10th Ward, and the Martial bands made the air vocal. On the stand in the Tabernacle were Presidents B. Young, Geo. A. Smith, and D. H. Wells, Elders Orson Pratt, John Taylor, Wilford Woodruff, Geo. Q. Cannon, B. Young, jun., of the Quorum of the Twelve; the City Council, the Committee of Arrangements, Marshal of the Day and others.

The Orator of the Day, Hon. Geo. Q. Cannon, delivered the

ORATION.

FELLOW CITIZENS—

Ninety-four years ago this day the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of their intentions, did, in the name and by the authority of the good people of the Colonies, solemnly publish and declare that the United Colonies were, and of right ought to be, FREE and INDEPENDENT STATES. Conscious of the justice of their cause, these heroic men pledged to each other their lives, fortunes and sacred honor to maintain this glorious declaration of freedom at all hazards. This was no idle pledge. Those who made it knew full well the terrible consequences which awaited them in case of failure. It was an easy matter to declare the colonies free and independent, but it was not so easy a matter to maintain that Declaration. The power with which they had to contend was a nation in the plenitude of its strength, whose flag swept every sea, and whose armies had gained the title of invincible on many a hard-fought field. It is eminently proper that we, who have so large an interest in liberty and have suffered so much for its sake, should assemble together, as we have on this occasion, to solemnize the anniversary of this day. We would not detract from the value which others may place upon this grand palladium of rights, which was the electric touch that thrilled all nations and awakened a latent but inexpressible yearning for freedom in the hearts of the slaves

who dwelt under the shadows of despotism; but who can better appreciate the sublime courage, self-denial and the steadfast devotion to liberty of the men of '76 than the people of this Territory? or who, in view of present events, ought to feel more grateful to the Almighty than they for that glorious manifesto in the signing and proclamation of which even the first Napoleon, sceptic as he was, had to acknowledge that "The finger of God was there?" To such a people the celebration of the Fourth of July is no hackneyed theme. It is consolatory and inspiriting to listen to the stirring and courageous words of the men who made that day historic, to ponder upon their deeds and properly estimate the greatness of the sacrifices which they were willing to make to secure and perpetuate the freedom which we now enjoy. The examples of men who loved Liberty more than life, and who thought that Freedom was a counterbalance for poverty, discord and war, can always be studied with profit by any people, and most of all by a people such as we.

There is nothing plainer in history than the fact that it was not for the gratification of ambition that the Revolutionary Fathers sought to dissolve their connection with the mother country. Up to a few months before the Declaration was made, the idea of political independence, when expressed, met with little favor even among many of the most ardent patriots. In the original bent of their minds was a strong attachment to the mother country, mingled with devoted loyalty to the government under which they had been born and reared. No stronger proof of this can be given than the evidence of Franklin, himself one of the Revolutionary Patriots, before the British House of Commons. When asked what was the temper of America towards Great Britain a few years previously, he replied, "The best in the world." The people "were led by a thread. They had not only a respect but an affection for Great Britain—for its laws, its customs and manners—and even a fondness for its fashions, that greatly increased the commerce. Natives of Britain were always treated with particular regard; to be an Old England man was, of itself, a character of some respect, and gave a kind of rank among us." From this it will be seen that separation was a painful step, and involved consequences from the contemplation of which they, in the beginning, shrank back appalled. But by the working of that providential law which overrules the errors and passions of men for the accomplishment of its grand designs, they were urged irresistibly forward to the great consummation involved in the Declaration.

Let us for a few moments consider the causes which led to this change of feeling, and we can do so with the more profit because there are many features in the history of those times which are paralleled by events in ours.

We have seen that only thirteen brief years had passed since the feelings of the Colonists towards Great Britain were, according to Franklin, "The best in the world." The mass of the people, proud of their political and social birthright, as children of the British Empire, maintained a loyal spirit and regarded "Old England" with filial reverence. But paramount to these feelings of loyalty and affection was their love of liberty. This was an intense feeling with the people of every colony, but especially so with the people of New England. One hundred and twenty-eight years after the discovery of America, and one hundred and fifty-six years before the Declaration of Independence, their fathers fled from oppression and became exiles for religion. Previous to their leaving the cabin of the *Mayflower* they formed themselves into a body politic by a solemn voluntary compact.

[TO BE CONTINUED.]

CORRESPONDENCE.

AMERICA.

New York, July 12, 1870.

S. B. Young, Esq.

Dear Brother—Your kind and welcome favor of the 29th of June came duly to hand, and I assure you I was

very much pleased to learn that you were both well and both "blessed with the spirit of your mission." I know of no greater blessing for a Latter-day Saint than those just named. I am also glad that the Saints are enjoying the same blessing. I found this same spirit existing when I was among the poor Saints in London, and I frequently thought they had more of the Spirit of God than those who were better off. How often I wished I were rich enough to pick them up and bring them with me to Zion when I left. But I was not, and they were left behind me. I often think of your father, filled as he always is with a desire to do good and help the poor and needy, seeing, as he does, those poor Saints, struggling night and day to get a little to eat and something to wear, with a desire to gather home, and whose prayers are continually ascending to our Father in heaven for their deliverance. I know he has prayed many times in his heart that the Lord would open up the way for their deliverance.

The weather is very warm here from 9 a.m. to 4 p.m., and I assure you I find it very oppressive in the streets. Everything is very quiet about us at present. I am expecting brothers W. H. Hooper and John T. Caine here on Saturday, when they will leave for home.

For the last few days the news from Europe has caused quite an excitement here, everybody is speculating about it, and many hoping that there will be a bloody and protracted war, so that they can make their fortunes. What an idea, to wish the blood of my fellow-man to be spilt, that "I" may make a few dollars! But so it is.

I hope your father and yourself will continue to enjoy the blessings of the Lord, as also my poor brethren and sisters. Please give my kind regards and best wishes to brother and sister Eldredge, all the brethren at 42, and those in other portions of the European Mission.

Ever praying for the welfare of Israel, I remain yours faithfully,

W. C. Staines.

NEW ZEALAND.

Kaiapoi, May 25, 1870.

President Albert Carrington.

Dear Brother,—I take this opportunity to let you know that I am still enjoying a portion of the Spirit of the Lord. I have to thank you kindly for the supply of the Millennial Star and the Journal of Discourses, which come regularly to hand. I expect that we shall have a great demand for the Star, as brother Beauchamp has paid a visit to New Zealand and our heavenly Father is blessing his labors in that country. He has been to Wellington and has organized a Branch of 20 members at Karori, and has appointed Elder H. Allington President of the Branch. There is likely to be a good work done there, as the agents of the devil caused a great stir in Wellington, in trying to oppose brother Beauchamp in his lectures at his meetings. But he came off conqueror, baptizing so many into the Church.

Brother Beauchamp came to Kaiapoi, Canterbury, New Zealand, May 13, and left again on the 24th. He held eight meetings, and preached six times. Two of the meetings were testimony meetings and for partaking of the Lord's Supper. We had a happy time with him while he was here. We were only sorry that he could not stop any longer with us, for he was full of the Spirit of our heavenly Father. Both I and brother James had a fine treat, feasting upon the precious things of the kingdom. He gave me and brother James his fatherly blessing before he left us. I thought at the time of Isaac blessing his two sons, Jacob and Esau, and I believe those blessings will surely come to pass, for I know that he was full of the Spirit of the Lord, and I pray that each one of us may prove faithful as Elders of the Church of Jesus Christ of Latter-day Saints.

We have a large field of labor here, but the people in this town and neighborhood are very indifferent to the principles of eternal life. I have four new subscribers for the Millennial Star, which I pray may prove a blessing unto them. Brother Allington will require ten numbers instead of six. He may likely want more before the end of the year, as I believe that the visit of brother Beauchamp will be of great benefit, and that he will do a

great work in these colonies, and go home, carrying many sheaves with him, for he has got such a loving way with him, that I believe if he was in hell he would make a heaven right there for himself.

We had a great many come to our meetings on purpose to ridicule and to make a disturbance, but they became attentive listeners, and I believe if the room had been full of devils themselves, they would have been silent and have listened to what he had to say, for he has got such a plain, straightforward way in preaching the Gospel that he wins the people's affections, and I am confident that he will bring many honest souls into the kingdom of our heavenly Father.

Brother Beauchamp has appointed me President of the New Zealand Conference, Elder James Burnett my first counselor, and Elder H. Allington my second counselor. I pray God, our heavenly Father, that we may be enabled to magnify our high and holy callings, and be of one heart and mind in all things to aid and assist President Beauchamp in his mission in these lands.

President Beauchamp will hold a Conference in Melbourne, June 5, if nothing prevents him so doing, and he will be back in Wellington some time in December, to hold a Conference there.

I must close these few lines by praying the blessings of our heavenly Father to be with you always and all the authorities of God's kingdom, and likewise upon all His faithful Saints. Brother James joins with me in love to you and those connected with you in the Office in publishing the MILLENNIAL STAR, which is full of useful principles.

I remain your brother in the Gospel of Jesus,

WILLIAM BURNETT.

May 29.

Dear Brother—Since writing the above I have baptized one, Mr. Stevens, and re-baptized my son-in-law, William Groves, and brother James has just gone to baptize my son William John.

Yours truly,

W. B.

SOUTH AFRICA.

Queenstown, May 30, 1870.

Dear Brother Carrington — Having been appointed on a mission to South Africa and to see my friends, I left Salt Lake City, Dec. 12, 1869, in company with my son-in-law, William Low. We passed through Canada, to see some of his relatives. We arrived in New York Jan. 5, and on the 19th sailed on the bark *Devadoes*, Captain Amons, for the Cape of Good Hope.

We arrived in good health at Cape Town, after a voyage of 64 days, not having had a storm nor rough weather all the way. There we found a few members of the Church. We stayed a week with brother George Rock, preaching the Gospel to the Saints in that place. There had not been an Elder there from Zion for about five years. Brother Rock is a good man, having a desire to gather, but business is very dull and it is hard to get sufficient means. He has a wife and three children. Other brethren scattered around no doubt would like to gather also, but they have not the means.

At the end of the week we took steamer for Algoa Bay, where we arrived April 3. There we found but one sister belonging to the Church, who had a desire to gather. I gave counsel and advice to the best of my knowledge, but did not stay there many days, as we found a conveyance to bring us to the frontiers, where my brother was living. He has been a member a number of years, but has not been able to gather yet. There are several other Saints thereabout. I preached to them twice and gave such counsel as I thought best. My brother wishes two copies of the MILLENNIAL STAR to be sent to him weekly.

There is not much to be done in Africa, but I will do my best to search out the few who are in this land, and give them such advice and counsel as the Lord may dictate to me by His Holy Spirit.

Please address Eli Wiggill, care Geo. Wiggill, Brambush Spruil, Post Retife E. P., Cape of Good Hope, South Africa.

May God bless His cause at home and abroad is the desire of your affectionate brother in the Gospel,

ELI WIGGILL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 2, 1870.

DEPARTURES.—President Joseph Young and Elders Seymour B. Young and Amos H. Neff embarked, in excellent health and spirits, on the steamship *Idaho*, Captain Price, July 27, for New York, on their return to their mountain home. Elder Neff has been laboring faithfully the last twelve months in the Bristol and Cheltenham Conferences. President Joseph and Elder S. B. Young have visited several of the Conferences, cheering, encouraging, instructing and building up the Saints, and we have no doubt that their visit will long be remembered with interest by the Saints who have been blessed with their presence and ministrations. May they have a safe, speedy, and pleasant journey to the peaceful vales of Utah. President Joseph Young has now accomplished a long-time desire of his heart, to visit the European Saints and see them in their native homes. We believe he returns to Zion well satisfied with his visit, and determined more than ever to direct his energies and his influence for the gathering of scattered Israel.

THE NEXT SHIP.—We expect to send a company of Saints from this port for Utah on the 7th of September. All the Saints who design to emigrate to Zion this year should be ready to go with this company, as we do not anticipate sending another before next summer. It would be well for all who have any idea of going the present season to make every reasonable exertion to obtain means sufficient for their passage on this vessel. Rates the same as published in STAR for June 28.

THE MANHATTAN arrived at New York July 26, and the *Minnesota* with the Scandinavian Saints August 1.

CORRESPONDENCE.

ENGLAND.

42, Islington, Liverpool,
July 26, 1870.

President Horace S. Eldredge.

Dear Brother,—Myself and Seymour B. left Liverpool on the 15th inst., on a tour to Scotland, going by way of Newcastle-upon-Tyne, where we staid all night, but did not find Elder Geo. Lake, the President of that Conference. We expected to tarry at that place over Sabbath and attend the meetings there. But the absence of Elder Lake deranged our plans, so we proceeded to Glasgow, where we arrived on Saturday, 16th, at 4 p.m.

Elder Hamilton G. Park received us with great kindness and hospitality. We attended two meetings with him and the Glasgow Saints on the Sabbath in their chapel. I was a good deal fatigued in body, our recent labors having been pretty severe upon me, as also upon my son. We consulted with Elder Park, who expressed quite an anxiety that we should tarry

with him, visit the Glasgow Saints through the week, and stay for the ensuing Sabbath. This consultation was held in the presence of the Saints in the meeting, and they all endorsed the request of Elder Park, to which we consented, and I at once resolved on spending another week and another Sabbath in Glasgow, and then returning directly to Liverpool, omitting to make our anticipated visit to Newcastle and Bradford, which route was a very circuitous one, involving more expense and more fatigue, when already I was quite wearied with our tours for the previous six weeks, and I felt as if it was too much to risk to make our pilgrimage to those Conferences.

On Monday morning, 25th, we left Glasgow for Liverpool, with our blessing on Elder Park and the Glasgow Saints, which we felt was due to them, and especially to Elder Park, who, with his characteristic manliness and kindness, omitted nothing which could be done for our comfort during our stay with him. Our prayer is that the blessings of heaven may rest upon his head and upon the heads of his brethren with him in Glasgow.

During our stay in England we have visited Manchester, Birmingham, London, Nottingham, Sheffield, and several other places in those Conferences, and lastly Newcastle and Glasgow, as stated above. In all these places we have been met and greeted by a humble, God-loving people, and we leave them with our blessings upon them, without exception. As we have said considerable to the Saints in the places we have named, we shall continue by the help of the Lord to say about them, until we see them removed from their present situation to a more genial country and condition.

We acknowledge also our kind reception and treatment at the Liverpool Office, in our several visits there, by President Carrington, yourself, sister Chloe, the sisters Henderson, brothers Jaques, Carlson and Grix, and all connected with the Office, also by the Saints in the Liverpool Branch.

May the blessings of Israel's God rest upon you in the discharge of the duties of your calling, also on all the Saints in the British Isles and in the whole European Mission, is our prayer in the name of the Lord Jesus Christ.

JOSEPH YOUNG, Sen.
per SEYMOUR B. YOUNG.

Liverpool, July 13, 1870.

President Horace S. Eldredge.

Dear Brother— Having been released by President Carrington with permission to return to my mountain home, I hail the duty with great pleasure to address a few lines to you respecting my labors in this Mission.

I was called at the Conference in Salt Lake City, April 6, 1869, to a mission to these lands, to which call I responded with great pleasure. After a quick and pleasant journey on land and water, I arrived safely in England, and was appointed by President Carrington to labor in the London Conference, where I proceeded at once and was then directed by President P. Lyman to labor in the Essex part of that Conference, in which part I labored up to Oct. 6, when I was directed to labor in the part formerly known as the Reading Conference.

Since President Lyman's release, and Elder L. W. Shurtliff's appointment as President of that Conference, I can truly say that I have labored under brother Shurtliff with much joy and satisfaction, and can truly testify that he is a man of God. I have always felt well and blessed under his counsels and instruction, and now I feel to thank him for the same, and pray that the blessings of the faithful may continue to rest upon him.

During my short sojourn in this land I have travelled a great deal, preaching and comforting the poor Saints, and if I have not had the pleasure of convincing many of the truths of the Gospel, I trust my labors have not been unprofitable either to myself or the Saints with whom my lot was cast. I have always endeavored to teach the Saints the eternal truths of heaven, so that they may be saved and exalted in the presence of God and His angels. I have always endeavored to teach them, to the best of my humble ability, the necessity of living their religion and laying up means whereby they may effect their deliverance from these lands of bondage, tyranny and oppression, burst the Gen-

tile bands that fetter both body and soul, and gather to that place which the Lord has designated for the home of His faithful children, where they can approach the fountain of truth and partake of the waters of life freely, where they can reap the reward of honest industry, and not be obliged to slave week after week and month after month for a paltry pittance, scarcely sufficient to keep body and spirit together. It is truly said that it is the poor who will receive the Gospel, for some of them receive the simple truths of heaven with a gladsome heart, while the rich refuse the same with contempt and scorn and treat them as something beneath their notice and not worthy of their attention, except to be persecuted and overcome. But we know that the kingdom is set up, to stand forever, and all the powers of earth and hell combined will never effect its overthrow. We know that the days of the haughty and proud are short, and that the day will come, as the Prophets have foretold, when kings and queens will come to be nursing fathers and nursing mothers to the faithful children of God.

I have felt to rejoice greatly in my labors in this land, though my health has been anything but good since I left my mountain home, as this damp climate does not suit my constitution at all. Yet, although the body has been weak, the spirit is strong and I have felt greatly blessed.

The Saints among whom I have labored are a good, warm-hearted people. They have endeavored to assist me with temporal blessings, so far as their limited means would allow, and I now feel to thank them sincerely, one and all, for their kindness to me, and to assure them it has made a lasting impression on my memory that time will not easily erase. I now bid them a hearty farewell, and trust the day is near at hand when I shall have the pleasure of seeing them in the happy vales of the mountains, for my heart has yearned with compassion for them in their poverty and distress. But I know if they continue faithful the Lord will fulfil His promises and gather them together in one in His own due time. So now I say again, good-by, not without some feelings of regret for those I am obliged to leave behind. I exhort them to faithfulness.

Ever praying for their welfare and for that of all Israel, I remain your brother in the Gospel of peace,

LEVI GARRETT.

AT SEA.

S. S. *Manhattan*, July 14, 1870.

President Horace S. Eldredge.

Dear Brother—I was called in April 1867, on the mission from which I am now returning. I took leave of my friends and home on the 17th of the month following, for New York. I crossed the Plains to Julesburg with freight train, in company with Elder H. K. Coray, who was on his way to fill a mission to the Southern States. We travelled together to Chicago, when I left him and came on to New York, expecting to overtake some missionaries there, with whom I could cross the ocean. But, to my great disappointment, the last company had left six days before I reached there. Not being used to travelling I felt rather lonesome, and concluded I would stay in New York no longer than I was obliged. With these feelings I rushed off to the shipping office to inquire when the first ship steamed out for Liverpool. To my joy and satisfaction I was told that one left the Jersey Docks about noon that day. I purchased a ticket, bade brother Miles good-by, crossed the river and went aboard. The voyage was rather a long one (14 days) for this fast age, and to me a disagreeable one, as most of the steerage passengers were of the lowest classes of English and Irish. I felt well enough all the way to eat my rations, and when I was set down at Liverpool, July 30, I felt as though I had had nothing to eat for a fortnight or less. Elder F. D. Richards was presiding here in England at that time, and from him, Elders Preston and Penrose and others at 42 I received a hearty welcome.

I was appointed the day after my arrival to labor under the direction of Elder James McGaw, in the Nottingham Conference. I went to my field of labor August 1, and was put right into the harness and set to work.

I labored in that Conference with much satisfaction and profit to myself

till June 1868, when I was appointed to succeed Elder John E. Pace in the presidency of the Bedford Conference. I felt my littleness and want of wisdom and experience in this position more than I did in the commencement of my ministerial labors, but by fasting and prayer I received strength from the Lord, which enabled me to battle through some 13 months in this field of labor, and I had the satisfaction of seeing a few persons join the Church and the Saints progress in good works. During the latter part of my stay in this Conference the Saints, as well as myself, were blessed, strengthened and encouraged with good counsel and teachings from Elder Peter Nebeker, who visited us several times. We were also favored with one visit from President Carrington.

In August, 1869, I was appointed to go to Cheltenham to the relief of Elder Josiah F. Gibbs, who had been released to return home. I did not stay in Cheltenham but a little over one month, when I was appointed to the presidency of the Bristol Conference, where I labored till I was relieved by Elder A. Eldredge and received permission to get ready to emigrate. I was ably assisted in my labors in the Bristol Conference by Elder John Albiston, whose efficient labors have done much towards removing the ignorance which prevails in almost all parts concerning the Latter-day work and Saints. Of those who have embraced the Gospel, whom I have had the pleasure of laboring among, I can speak well. Every place where I have been, I have been treated with the utmost kindness by the Saints, and the truth which I have endeavored to teach them has generally been respected. In my way of thinking there are some as good Saints in the Conferences in which I have been as there are anywhere. They are full of faith, hope, charity and the Spirit of God. May the Lord bless them and open up a way for their deliverance, is my constant prayer.

I feel that my mission to this country has been a great blessing to me, and not for one moment have I ever felt sorry that I was called, but on the contrary I have always felt thankful. I was thankful to come, and I am thankful to return. By coming to this country I have learned by contrast what I never could have learned at home, and I have received an experience that will be a lasting blessing to me. If I have been the means of doing good to any one or in any way, let God be praised, and if I have not, let Him be praised any way for enabling me to do as well as I have.

Praying that the choicest blessings of heaven and earth may rest upon you and yours, and upon all the servants and Saints of our God, I remain yours faithfully,

J. S. RICHARDS.

Thomas Town, Merthyr,
July 16, 1870.

President Horace S. Eldredge.

Dear Brother,—I have visited all the Branches in this Conference and have found the Saints, with a very few excepticns, in excellent spirits and willing to do all in their power towards rolling forth the work of God on the earth. A more affectionate and warm-hearted people are not to be found upon the face of the earth, than the Latter-day Saints in the Glamorgan Conference.

So far as the world is concerned, they are dead to the things of God. It will take something louder than the voice of man to wake them up to a sense of their duty. My opinion is that the Lord, ere long, will preach to them through the elements, by earthquakes, thunder, lightning, the sea heaving over its bounds, war, pestilence and famine. But we shall endeavor to be as diligent as we can in preaching and bearing our testimony of what we know concerning the work of God in the last days. I know that Joseph Smith was a Prophet of God, that Brigham Young is his successor, that the Gospel has been restored to the earth in its ancient purity, and that whosoever will not believe it shall be damned.

The Saints here have great affection for Elder Pratt, and were very loth to part with him. May the Lord bless him and those who accompany him, and give them a safe and speedy journey home, is my prayer in the name of Jesus Christ. Amen.

With kind regards to you and all the brethren in the Office, I remain your brother in the Gospel of Jesus Christ,

THOMAS HOWELLS.

Sheffield, July 19, 1870.

President Horace S. Eldredge.

Dear Brother—On my arrival at this place I was met by Elder F. H. Hyde, who on my alighting from the train inquired if I was brother Bywater. In asking this question he rather deranged my programme, as I suspected he was a brother and intended asking him if he was brother Hyde. However, we readily recognized each other as fellow-laborers in the same cause—the ministry of reconciliation.

Since my arrival here I have accompanied Elder Hyde in his visits through the Conference and attended a number of meetings, where I believe, in every instance, a good spirit prevailed. I have reason to believe that in Elder Hyde's ministerial labors he has won the general good will of the Saints. The characteristic features of his conduct have been those of a kind and forbearing father, and not those of an austere, dictatorial master.

I regret not being able to report myself in the enjoyment of as good a degree of health as I could desire. I have caught cold in some way or other, I hardly know how, and it has settled on my lungs. It annoys me considerably.

The emigration from this Conference the present season appears to be small. The advanced rates of railroad fares this year have prevented several from going. The addition of two pounds per head has quite a crippling effect upon large families. There are many who are anxious to go, and who say they will do all they can for themselves, and trust that in the providences of God their way will open for them another season.

Our meetings are visited by a few strangers, and now and again a few are being added to the Church. But it is lamentable to witness such an utter indifference to the truths of heaven as revealed through the Gospel of the Son of God. Surely the second advent of the world's Redeemer is drawing nigh, For as it was in the days of Noe and in the days of Lot, so it is now; and so surely will be brought to pass all the predictions of the faithful servants of God of both ancient and modern times, relative to this generation. How grievous it is to behold the perverseness of this generation, and to realize that the Father of all mankind must employ such dire calamities as pestilence, the sword and the devouring fire to humble those nations who "fear not God, and who obey not the Gospel of His Son."

With kind regards to yourself, sister Eldredge, brother Jaques and all the brethren at the Office, I remain your brother in the Gospel,

GEO. G. BYWATER.

Pendleton, near Manchester, July 23, 1870.

President Horace S. Eldredge.

Dear Brother—In accordance with my appointment I am laboring in the Manchester Conference, in connection with Elder Oliver Snow. We have travelled mostly over the Conference, visiting the Saints and holding meeting where opportunity offered, and in our weakness preaching the word and giving such instruction and counsel as the Spirit dictated for the comfort and edification of the Saints and all that wished to know the way of life and salvation. But truly it is as the gleaning of grapes when the vintage is done. Very few seem to have a desire to understand the glorious principles of life and salvation, or to hear the testimony of the servants of God. The world appears to be given over to hardness of heart and blindness of mind, bowed down under priestcraft and false teachings, and led by those more wicked if not more blind than themselves, who teach for hire, divine for money, and make merchandize of the souls of men. Surely the time will soon come when the Lord will plead with this wicked, ungodly generation through His judgments, when there will be distress of nations and calamities, and men's hearts will fail them for fear of the things that are coming upon the earth. Then perhaps some may be willing to listen to the truth and turn to the Lord their God.

I find the Saints very kind and en-

joying much of the good Spirit, with a strong desire to gather to the place which God has appointed for the gathering of His Saints, but their poverty is a barrier which to many appears hard to surmount, unless they are assisted. A few are embracing the Gospel, and some who have stepped aside are renewing their covenants.

I feel well in my mission, and desire to do my utmost for the spread of truth and the building up of the kingdom of God upon the earth, fully realizing my extreme weakness, and my entire dependence upon my Father and God for His Spirit to guide me and bear me up. I know of the truth of this latter-day work. I know the Lord has restored the Gospel to the children of men, and has established His kingdom upon the earth in this generation, no more to be thrown down or given to another people, and that His Prophets live, and through them He reveals His will to His Saints in this our day. Notwithstanding all the efforts of the enemy of all righteousness to stir up his children to war against and oppress the Saints of God and try to destroy His kingdom from the earth, He will rule and overrule, turn and overturn, and cause the wrath of man to praise Him, and that portion that cannot be made to praise Him He will restrain, and His kingdom will grow and spread and fill the earth, and His Saints will possess the kingdom and the glory thereof, while His enemies and those who fight against His laws and ordinances will be cast out into outer darkness, where there will be weeping and wailing and gnashing of teeth, where the worm dieth not and the fire is not quenched. My prayer is that all who have taken upon them the name of Jesus and entered into the bonds of the new and everlasting covenant, may, come life or death, remain steadfast unto the end, and receive the welcome plaudit, "Well done, good and faithful servants, enter ye unto the joy of your Lord," which may God grant for Christ's sake. Amen.

Hoping this will find you as it leaves me, in the enjoyment of good health, I will close with my love to yourself, sister Eldredge, brother Jaques and all in the Office. Praying God to bless and preserve you, I remain your brother in the Gospel,

DAVID BRINTON.

Devonport, July 23, 1870.

President Horace S. Eldredge.

Dear Brother,—I have just paid another short visit round the Land's-End District, and I find that the people generally pay but little attention to the glorious Gospel message that God in His mercy hath sent to this unhappy generation. They have eyes and they see not, they have ears but they hear not, yet there are exceptions to this in this district.

I am staying here a short time in consequence of two persons applying to me to baptize them. The family that I referred to in my last, who opened a door for the preaching of the Gospel, are still very much interested in the work of God. I called again and preached in their house. They received me very kindly and administered to my wants, and one gave her name in for baptism. I believe all the family will follow. They are very sorry that I am going to leave them, and they wished to know if the next Elder would be able to teach them as well as I could. God bless them and all who visit them in the future.

The Saints generally are striving to live the Gospel. May much grace be multiplied upon you and all your co-laborers, is the prayer of yours faithfully,

JOHN ALBISTON.

Stony Stratford, July 24, 1870.

President Horace S. Eldredge.

Dear Brother—I am well. I have have been somewhat around the Conference and visited quite a number of the Saints. They treat me kindly, and I believe I shall enjoy myself first rate in this my new field of labor.

Praying the Lord to bless you and sister Eldredge and all the brethren at 42, I remain your brother in the Gospel of peace,

THOMAS WOOLEY.

Cheltenham, July 26, 1870.

President Horace S. Eldredge.

Dear Brother—As I am released from the labors of my present mission, with permission to return to Utah, I

feel it my duty to express my thanks to you for this favor and for all the kindness that I have received from you.

At the April Conference, 1869, I was called to go on a mission to Europe, and on May 22 of that year I left my home on Mill Creek, Salt Lake County, for England.

After a pleasant journey of 24 days I landed in Liverpool, in company with three of my brethren. There I was appointed, by President A. Carrington, to labor in the Bristol Conference, under the able presidency of Elder A. W. Brown, who took great interest in my welfare, as also did the Saints in that Conference. They did everything seemingly that they could to make me comfortable and happy. Surely I never can forget their kindness to me. Their many acts of benevolence have made a lasting impression, and I have felt to say in my heart, from that day till now, God bless the Saints in the Bristol Conference.

After laboring in that Conference three months and five days, I was appointed to labor in the Cheltenham Conference. Here my time has been spent until now, doing all the good I could, and I trust no harm. Here the Saints have also been very kind to me, and I have been made to rejoice exceedingly. The power of God has been made manifest in a number of instances, the sick have been healed, and the Saints have rejoiced under the benign influence of the Holy Spirit, while a few persons have yielded obedience to the ordinance of baptism, which makes me rejoice exceedingly, knowing that my labors have not been in vain.

Permit me here to thank the Saints for their kindness to me, also President Carrington and yourself. May the Lord bless you all.

With kind love to you and all in the Office, I remain yours faithfully,

AMOS H. NEFF.

UTAH NEWS.

THE following are from the *Deseret News* to July 8:—

A ball was held at the Theatre July 1.

The *News* urges attention to the cultivation of the fine arts.

A large party of San Francisco merchants were in Salt Lake City, anxious to secure the trade.

A very fine refreshing four hours' rain at St. George July 4, and a seven hours' shower July 7.

Bishop Brown, of the 4th Ward, fell to the ground in his orchard and fractured his thigh, June 30.

President B. Young and a number of the Twelve were to leave for Ogden, July 9, to hold a two days' meeting.

Bishop Fairbanks and the people of Payson were engaged in establishing a co-operative dairy and cheese factory.

The children of the 16th Ward day-school, Miss Harriet Ann Taylor teacher, had a pleasant party in the school-house July 1.

Brother Peter Barton wrote from Kaysville, that Hyrum Egbert, 10 years old, son of Joseph Egbert, was drowned while bathing, July 3.

John, son of the late Elder Daniel Spencer, fell from parallel bars at the University gymnasium, July 1, and broke his arm between the wrist and the elbow.

The Fourth of July wound up at Salt Lake City with a grand display of fireworks on the hay and wood market, opposite the Theatre, and a grand ball at the Theatre.

The first through mail from Salt Lake City for Meadow Valley, started July 1, to run tri-weekly for a time. A petition was in circulation for a daily mail to St. George.

Dr. H. J. Richards, assisted by Dr. Anderson, the Brothers Benedict, and Dr. Doremus, successfully performed the operation of lithotomy upon Don Carlos, son of Wm. Clayton.

"Alexander" wrote from Pinto, Iron Country, that good health prevailed there, crops looked well, the people were industrious, no grasshoppers, co-operative dairy business entered into, grass poor, owing to dry weather.

The grasshoppers made a descent upon Salt Lake City, July 3 and 4, coming from the east in greater force than ever, with a noise like a wind or hailstorm, the atmosphere being darkened with them. They devoured what they wanted, and on the 5th took their departure westward.

Brother Wm. Geddes wrote from Plain City, June 27, that the grasshoppers had been heavy on the crops there, the people were nearly disheartened, as they had planted three times and nearly all their small grain was gone. Scarcely a green leaf was left on the fruit trees. In other parts of Weber County the crops were looking tolerably well.

Peter Barton wrote that Kaysville "had a Fourth of July," flags, musketry firing, brass and martial music, grand procession, meeting, singing, prayer, reading Declaration of Independence, Oration by Bishop C. Layton, speeches by Mayor Rouche, Wm. Tolly, and Mr. Muir, toasts, dancing in the afternoon for the children and in the evening for the adults.

Grasshopper statistics by telegraph July 4—"Smithfield, grasshoppers pretty thick, destroying a great deal; Logan, none here now; Brigham, locusts passing over the city by myriads, some few alighting; Farmington, none here; American Fork, very few here; Springville, very few here, doing no damage; Fountain Green, none here; Fairview, nearly all gone; Gunnison, nearly all left here.

Brother Joseph Birch, of St. George, reported the grape yield there the best ever known, fall wheat had done well—with a larger crop than usual and mostly harvested, corn and sugar cane would be short on account of failure of water in the Santa Clara. Crops of fruit and grain were never so good before at Washington, and Kanarra had rare crops of wheat, corn, and potatoes. The people of St. George and Washington were adding an upper story to the cotton factory, to give room for woollen and additional cotton machinery, which brother Birch was going east to purchase.

President Albert Carrington and Elders Heber Young, H. C. Jacobs, T. W. Ellerbeck, and George Thatcher arrived at the City, July 2, all well. The next day, Sunday, Elder Carrington addressed the congregation in the New Tabernacle. He "related his feelings and experience with regard to the Gospel, and gave some account of his labors in Europe, and of the condition of the Saints there. Speaking on the latter subject Elder Carrington said, that as a general thing the Saints throughout the whole Mission are faithful and patient. They long for deliverance from the galling yoke of oppression under which they labor, but their poverty is so great that hope of being gathered home, without assistance, is about futile with a great many of them. His heart had been saddened very many times at the scenes of poverty he had witnessed among the Saints there; and, to the best of his knowledge, power, and ability, he had labored to effect their deliverance. He earnestly exhorted all here, who had ever, either as a gift or loan, received money from any of their co-religionists there, to do their best to refund that means at once, that some now in captivity may be redeemed therefrom and gathered home to Zion. President Young occupied the remainder of the time, and spoke in pointed and forcible terms in relation to those who have had money from the poor in Europe, which they have not repaid."